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the White Guards occupied only the largest populated centers, the Soviet government in effect continued to exist in the uyezds. Representatives of the Revolutionary Committee directed the struggle of the local population against the White troops. Thus, a Red guerrilla unit was organized from among the Russians and natives (Koryaks and Itel'mens) of the Tigil'skiy Rayon. In pursuing the Whites, retreating to the Okhotsk coast, this unit crossed the entire territory of the present Koryak (National) Okrug by dog team in wintertime. Together with the Red Army unit which had occupied the city of Petropavlovsk-Kamchatskiy by this time (1922), the Russian-Koryak guerrilla unit took part in mopping up the remnants of Bochkarev's gang near the village of Nayakhan. Individual Whites who managed to escape from Nayakhan and Gizhiga were finished off by the Red Army unit with the direct participation of Koryak reindeer-breeders in the area of Korfa Bay.

The winter of 1922-23 marked the final establishment of the Soviet government on Koryak territory. The short rule of the Whites had been attended by open looting of the population; the reindeer-breeding Koryaks of Taygonos Peninsula suffered most of all, since the White units confiscated their reindeer for transportation and food. The representative of the White government in Petropavlovsk-Kamchatskiy granted Japanese capitalists the exclusive fishing rights within an area that included the present Koryak National Okrug. Japanese and American traders were also given the freedom to purchase furs from the natives.

During the early years of the Soviet regime (1923-1926), the uyezd, and later the rayon revolutionary committees had to do a great deal of work in order to overcome the grave effects of the civil war.

In 1930, after the First Congress of Soviets of Kamchatka, wide activity was launched in organizing local soviets, cooperatives and various socio-cultural institutions. Particular attention was given to the development of Soviet trade. New trading centers were established in a number of villages, where Koryaks were able to obtain essential provisions, hunting guns and ammunition. The establishment of fixed prices on furs and reindeer skins made it possible for the Koryaks to start improving their economic level.

A large role in raising the cultural level of the Koryak population was played by the cultural base opened on the Penzhina River in 1930 by the Committee to Assist the Peoples of the North. The establishment of an independent Koryak National Okrug (December 1930) stimulated the further successes of economic and cultural construction among the Koryaks.

Collectivization among the Koryaks, particularly among the nomadic reindeer-breeders, was conducted under conditions of class struggle. The wealthy Chavchuven reindeer-breeders destroyed large parts of their herds and did everything they could to interfere with the collective farms.

The remnants of primitive-communal relations which had masked exploitation at first impeded the unification of individual households into collective farms. The first forms of cooperative associations among the Koryaks were societies for the common herding of reindeer. Later, the principal form of association was the cooperative.

The development of collective farms entailed transition to sedentary life. The process of settling down was especially complex and difficult for the reindeer-breeders, both because of their traditionally nomadic existence, and because of the conditions of the reindeer-breeding industry itself; the change of pastures demanded frequent migrations. In the transition to sedentary life, this complex problem was solved as follows: pastures were assigned to individual collectives, and the tending and care of the herds were put in the hands of special brigades of herders, which accompanied the herds. The rest of the collective-farm

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members lived permanently in the villages, engaging in fishing and other work.

The work and life of the herders has also been organized quite differently from what was the case in the past. Each herding brigade has a yaranga. The brigade usually consists of 4-5 herders, a brigadier, a timekeeper and a woman "tent worker," whose duties include preparation of hot meals, mending clothes, and keeping the tent clean.

There are also new elements in the technique of pasturing. Especial stress is laid today on cultivation of new pastures and planned utilization of the old. The collective herd is distributed among various pastures, and an exact itinerary and timetable are set for the herd's migrations. For the purpose of guarding the herd and preserving the young, as well as for the better organization of pasturing and saving of labor, the herders today use riding horses in summer, and reindeer dogs in winter—a method entirely unknown to the Koryaks in the past. Various new methods in the organization and technique of reindeer-breeding are combined with expanded veterinary services. Energetic struggle is waged with epizootics, measures are taken to improve the breed of the reindeer, and so forth.

In 1947 an agricultural school for leading collective-farm personnel was opened in the village of Palana. This school trains specialists in reindeer-breeding—brigadiers, timekeepers, etc.

The collectives of the Koryak National Okrug own herds of many thousands of reindeer, and the productivity of the reindeer-breeding farms is rising. Thus, the Kirov collective (Tigil'skiy Rayon) increased its reindeer herd several times over during the postwar years. The incomes of the collectives in this branch of their economy have risen correspondingly.

In the coastal collectives, the principal occupation is fishing. The development of fishing collectives is closely connected with the development of the fishing industry in the Koryak National Okrug. During the Five-Year Plans, a large, technically well-equipped socialist fishing industry of nationwide importance has been created in the Koryak National Okrug. The establishment of industrial fishing has greatly affected the development and consolidation of fishing collectives.

The fishing cooperatives are served by the Motor-Fishing Stations (MRS), which have charge of motorized and motorless fleets. The MRS conduct activities to improve the fishermen's skills, teaching the Koryak collective-farm members new skills as brigadiers, motormen, etc. The chief fishing tools today, in place of the old primitive nets, are new and improved stationary, sweep and bag nets. The skin baydar has been entirely supplanted by motored and special motorless boats.

Along with the principal branches of activity, such as fishing and reindeer-breeding, the Koryak collectives are developing gardening and livestock-raising. Attempts to expand agricultural activities were made before the Revolution as well, but even among the sedentary Koryaks they produced no substantial results. The poorly worked earth gave low yields, and the crops often were killed by early frosts. Besides, the Koryaks had very inadequate knowledge of tending gardens or the use of agricultural tools. Livestock-breeding fared no better; the maintenance of livestock on green fodder all year lowered the milk yield of the cows to a minimum.

Gardening and animal husbandry began to develop among the Koryaks after 1930. A large role in this was played by Russian workers and the local Soviet intelligentsia, who helped the collective livestock-breeders and gardeners both by personal example and by teaching them. Quite often, Russian women came to the collectives and demonstrated methods of planting and preparing vegetables; they also taught the Koryaks how to tend

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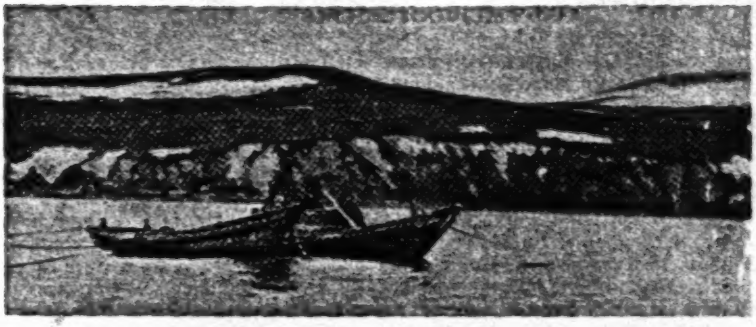

Catching salmon with stationary seines. Molotov collective, Olyutorskiy Rayon, Kamchatskaya Oblast.

cattle. The most favorable conditions for the development of vegetable-gardening exist in the Tigil'skiy Rayon. Today, some of the collectives of this rayon not only produce enough vegetables to meet their own needs, but also grow them for sale.

The income of the collectives from auxiliary enterprises, and principally from fur-hunting, is also rising.

At present, there are several millionaire collectives in the Koryak National Okrug. On the leading collective of the Tigil'skiy Rayon, the Kirov collective, the capital fund reached the figure of 2,000,000 rubles in 1951. This collective was organized in 1941 on the basis of an association for the common pasturing of reindeer. The funds of other collectives are also rising. In 1951, the capital funds of the "Path of the North" and the "Beacon of the North" collectives of Penzhinskiy Rayon reached 1,500,000 rubles.

Simultaneously with the growth and consolidation of the collective farms, there is improvement in the life of the Koryak collective-farm members. The collective villages have become larger and more comfortable. The old semidugout has almost disappeared. Today the collective-farm members live in houses of the Russian type—spacious wooden houses with glass windows. Many new villages have sprung up in the tundra as a result of the transition to sedentary life and the enlargement of collective farms. These include Sedanka Kochevaya (Tigil'skiy Rayon), Krestovoye (Penzhinskiy Rayon), the I. V. Stalin collective-farm village (Penzhinskiy Rayon), and others. In the Karaginskiy Rayon, at a spot where there was only one dugout in 1934, there is today a new rayon center—the large village of Ossora.

The modern Koryak village usually consists of several dozen dwellings and farm buildings, as well as buildings housing cultural and other institutions. Among the collective-farm buildings we must note the stables, which are an innovation among the Koryaks. In all the villages there are bathhouses, bakeries and stores. A great deal of attention is paid to the construction of cultural institutions. In every village there is a school (often with a dormitory), a club or a reading room with a library, a medical or a medical-assistant station, and a nursery. Many villages have been supplied with electricity and radio.

The former dispersion of individual areas of Koryak habitation is steadily being overcome. The means of local communication are being improved. Motorized transport (cutters, etc.) is widely used in

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Preparation of seines. Korfa Motor-Fishing Station.

Motorized transport (cutters etc.) is widely used in summertime. In winter, dog and reindeer transportation are still important.

The general rise in the material well-being of the collective-farm Koryaks has been reflected in increased consumption of bought food products and other commodities. In the present Koryak diet important places are held by such food products as flour, cereals, sugar and other commodities bought in the local store. In recent years, bought urban-type clothing has become increasingly widespread, but side by side with it the Koryaks retain their national dress, especially their winter dress, which is well adapted to the severe climate of the okrug.

Cultural construction, launched after the organization of the okrug, has achieved marked results. Before the Revolution, the Koryaks were illiterate. In the two parochial schools which existed in the area in 1916 there were only 13 Koryak children. Wide school construction began from the very first years of the Soviet regime. In 1925, schools were opened in a number of villages. The school in the village of Tilichiki was reorganized into a boarding school for children of the nomads.

Before World War II, there were 30 Koryak schools in the okrug; in 1961 there were already 97 primary, seven-year and secondary schools (27 of these were boarding schools).

The personnel for the national schools is trained in the pedagogic school in the village of Tigil'. In the course of its existence, the school has trained more than 100 teachers, including Koryaks. Young Koryak students receive advanced teachers' training in Khabarovsk. A number of graduates of the Khabarovsk Pedagogical Institute work in the schools of the Koryak National Okrug. Among the students of the Department of the Peoples of the Far North at the Herzen Pedagogical Institute in Leningrad there are Koryak students who specialize in the languages, history and economics of the northern peoples.